

THE CHARITIES REVIEW

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The Southern Educational Conference.

The conference recently held at Capon Springs, W. Va., stands for co-operation and mutual helpfulness among the representatives of all phases of education in the south, those from different sections of the country as well as those engaged in work for different races. It is an encouraging sign of the times when such a conference attracts not only educators, but those who are prominent in other professions, as well as busy men of affairs.

Besides subjects pertaining directly to schoolroom work, such as the improvement of teachers and equipment for the public schools, longer sessions, more adequate taxation, and courses of study, the conference concerned itself with the broader problems of public libraries, periodicals, and art collections, the relation of business men to school affairs and the causes of friction between the races. In the discussion of the last subject, as, indeed, of all those suggesting race or sectional differences, there was a gratifying absence of prejudice, and a noticeable disposition to consider such matters fairly and without heat.

Cordial good-fellowship was a conspicuous characteristic of the assembly. The gospel of work was preached by southerners as well as by northerners, for the white man as well as for the Negro, and the industrial school was held to be the key of the present difficult situation in the south—a key, however, which must be many times duplicated before all the doors to the dark chambers of vice and ignorance can be unlocked and the light of intelligence allowed to illumine them. It is no doubt true that a multiplication of industrial training schools for both races, supplementing an improved public school system, would be likely to relax materially the strained relations of the present time, but the question of the best way to provide these schools is a serious one. While government aid seems to some desirable and the only adequate means of providing sufficient money for a large number of schools so expensive as industrial schools must necessarily be, to others it does not seem either possible or desirable—appearing to them but a “crooked stick” or a “skeleton from the political graveyard.” Federal aid was

suggested by the conference merely as an emergency measure to be applied by the various states for the specific purpose of giving what is generally considered the right sort of education to the poorer classes of whites and blacks in the south, on the ground that never having given educational aid to the freedmen, but having instead thrown the burden of their training on the south, the United States government owes a debt to the southern states which it does not owe to other sections of the country. The suggestion was made that federal aid, if obtained, be discontinued as soon as the states become able to bear the entire expense of the undertaking. There is no doubt that private beneficence would gladly share in this effort should it be found practicable.

A practical measure of interest to many readers of the REVIEW was the appointment of a committee to serve as a bureau of information for philanthropic people who wish to make inquiries concerning the worthiness of schools for which aid is asked. The committee consists of Hon. J. L. M. Curry, Washington; Rev. G. S. Dickerman, New Haven, and Mr. R. Fulton Cutting, New York city.

The first annual meeting of the national conference of Jewish charities was held in Chicago, June 11-13, with delegates from over thirty-five cities in attendance. In a paper on federation vs. consolidation of Jewish

National Jewish
Charities.

charities in a city, Prof. Morris Loeb, of New York city, deprecated the present methods of obtaining funds for charitable societies by means of fairs, entertainments, etc., and recommended more concerted action in bringing to the notice of the community the charitable institutions in its midst. Prof. Loeb suggested as an alternative for the present system a scheme of federation wherein the various societies retain their individuality, but receive their appropriations from a common treasury. Dr. Milton Reitzenstein, of New York, discussing the relations of bad housing and poverty showed that the main causes of poverty in the tenement house districts of New York, as shown by statistics gathered for the years 1898-9, are as follows:

Lack of employment...	19 per cent.
Sickness.....	15 per cent.
Insufficient employment	11 per cent.
Intemperance.....	8 per cent.
No male support.....	5 per cent.

Dr. Morris Goldenstein, of Cincinnati, read a paper on the causes of poverty and remedial effects of organized charity, in which he pointed out the usual causes that lead to poverty and laid particular stress upon the evil of early and improvident marriages among the poor. In a paper on tuberculosis as affecting Jewish charities, Dr. Lee K. Frankel of New York called attention to the fact that consumption was on the increase among the poorer classes of Jews, statistics collected from the

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various cities throughout the country demonstrating this fact. He said that the medical profession is to-day almost unanimously of the opinion that special climatic conditions are no longer necessary for the cure of tuberculosis and for this reason he suggested that each constituent society in the conference should endeavor to secure the establishment of sanatoria for the treatment of this disease near their respective communities.

Tuesday afternoon was devoted to the program arranged by the committee on friendly visiting. Papers on this subject were read by Miss Minnie F. Low of Chicago, and Miss Hannah Marks of Cincinnati. An address on the ethics on friendly visiting was delivered by Dr. Emil G. Hirsch of Chicago, followed by an informal talk on the friendly visitor as a factor in preventive charity, by Dr. Frankel. At the conclusion of this session, Dr. C. R. Henderson of Chicago spoke on the subject of co-operation between public and private charities. In the evening an address was delivered by Dr. Hirsch on the place of the individual in modern philanthropy.

The work of the conference may be summarized as follows:

1. The adoption of uniform rules and regulations regarding the transportation of applicants from one city to another.
2. The care of the consumptive poor.
3. The establishment of a systematic telegraphic code between cities

to be used by the various constituents of the conference.

4. The recommendation of a uniform system of records to be used by the small communities as well as by the larger cities, and the publication of annual reports after some uniform plan.

The conference adjourned to meet two years hence, under the presidency of Mr. Max Seignor of Cincinnati, at a time and place to be selected by the executive committee.

Denver.

The Denver charity organization society has decided to discourage its members from employing the services of professional solicitors in aid of any charitable institution. Recently a lady worked the city of Denver to her satisfaction, giving one-third of the funds solicited to the institution, retaining two-thirds for herself.

Employment Exchange.

Position as matron or managing housekeeper is wanted by a woman of experience as superintendent of a consumptives' home.

CHILDREN.

Interesting news comes from Cuba to the effect that the effort to ascertain the character and circumstances of the children supported in the various orphan asylums maintained by the state, with a view of returning the children to relatives in cases in which this course is desirable, or of placing them out in other families if suitable

Cuban Orphans.

families can be found, is meeting with unexpected success. On or about the first of April sixteen orphan asylums, which had been founded by the red cross society to meet the emergency conditions which prevailed in '98 and '99, were turned over to the insular government. These institutions had a census of 578 children and 120 adults. On May 1 a competent agent was assigned to the execution of the plan above outlined. As a result, up to June 23, twelve of the sixteen asylums had been closed, and it was expected that two more would be closed by July 1. A large majority of the children were returned to relatives, whose character and circumstances were carefully investigated in each instance. A smaller number were placed out in other families, while a very few needing special medical treatment were brought to Havana for this purpose. The reports of the homes in which the children were placed read amazingly like the reports of similar work in the United States. Thus, we learn that "An orphan girl aged seven years was placed with a family consisting of a man aged twenty-five and wife aged twenty-three. They had one little girl who died and have taken this orphan girl to fill her place. The husband is a laborer but lives in a comfortable house which he rents. The house is plainly but neatly furnished and is kept in good order." And again, "An orphan girl aged six years was placed with a family con-

sisting of a man aged twenty-six and his wife aged twenty-five who have been married several years and have no children. The girl was taken as their own child. The husband works on a farm near a village and they live in the village in a small house which is kept very neat and clean." The writer of the reports is an American who is thoroughly acquainted with Cuban conditions.

State Care in Massachusetts.

The state system for the care of children in Massachusetts has long been recognized as one of the best in the union. In comparison with the state school system as it exists in Michigan, Minnesota, Wisconsin, and several other states, Massachusetts, however, has been at one disadvantage, in that the state system was there made applicable only to the children who had no local settlement. Children who had a settlement in any city or town were, with certain exceptions, maintained by the locality, and no uniform system for the care of such children was prescribed by the state. As a result, the various cities and towns varied greatly both as to the methods adopted, and as to efficiency of administration. In general, the local care of children was subject to all the disadvantages that have been found to grow out of the local systems in force in Connecticut, Ohio, and Indiana. There has been a tendency to increase the classes of children cared for by the state. Certain classes of children have for

some time the state of settlement further taken, by or on June act to pro tenance children," June num essential provision children ment or of to the cus charities, without e in which t however, tlement, a poor shall be commit state board the request poor in a c shall trans child havin or town v mitted to indicates children a lows: "Th custody of placed in that in cas place, or v may be pl tion." An made by c ture, provi so far as

some time been committed directly to the state board of charities regardless of settlement. A long step in the further unification of the system was taken, by the approval by the governor on June 26, of a bill entitled, "An act to provide for the care and maintenance of indigent and neglected children," already alluded to in the June number of the REVIEW. The essential feature of the bill is the provision that destitute and neglected children whether having a settlement or otherwise shall be committed to the custody of the state board of charities, to be cared for by the state without expense to the city or town in which the child resided, provided, however, that if the child has a settlement, and if the overseers of the poor shall so request, the child shall be committed to them and not to the state board; and further, that upon the request of the overseers of the poor in a city or town the state board shall transfer to such overseer any child having a settlement in such city or town who may have been committed to the state board. The law indicates the method by which the children are to be cared for as follows: "The children in the care or custody of the state board shall be placed in private families, provided that in cases of illness, or changes of place, or while awaiting trial, they may be placed in a suitable institution." An amendment to the bill, made by one branch of the legislature, providing that children should, so far as practicable, be placed in

families of the same religious faith as the parents of the children, was eliminated before the bill was passed. In our June number this provision was referred to as being "entirely at variance with the previous policy of Massachusetts." The reference was, of course, to the statutory requirement of such distinction, and not to the practice of the state board of charities. We believe that it has long been the custom of the board to place children in homes of the same faith as their parents when practicable. This has, however, never been required by statute, and it was to the statutory recognition of religious sects that we referred as being an innovation for Massachusetts.

**Boston
Trustees for
Children.**

The report of the trustees for children of the city of Boston for the year 1899-1900 has various points of general interest. This is the third year during which not only the "pauper" and "neglected" children, but the institutions for truants and juvenile offenders, in all nearly 1,500 minors, have been under the charge of an unpaid board of men and women.

This administration has been marked by several distinct steps in advance. First was the complete abandonment of institution life for normal children other than those under sentence. Another very important step is the thorough investigation of every case before admission. This is undertaken not mere-

ly to determine the question of legal eligibility, but to find whether admission to the status of a city dependent is the best thing practicable for the child. The mother is advised with, charitable societies appealed to, and every effort made to find the wisest solution. Of cases having settlement rights, only 44 per cent were admitted, though few were refused outright. For instance, for twenty-five children relatives were found able and willing to support them, and this fairly illustrates the economy in every sense of money spent on skilled investigation.

As usual those in charge feel needs which the city authorities are slow to provide for. Boston has 200 truantants in an institution built to accommodate eighty or one hundred, and juvenile offenders on an island where farm work and cottage life, the right and left hand of reform work for boys, are out of the question, and where the surrounding sea is a constant challenge to adventurous escape. An island seemed to the earlier generations of institution builders a peculiarly advantageous site. Experience proves that it intensifies every evil of institution life—its isolation, its tendency to cliques, its abnormality, its withdrawal from the wholesome ventilation of public knowledge, and finally the difficulty of getting a high class of officers. The teacher who feels most keenly the disadvantages of being shut off from all outside stimulus, is the one who is most valuable,

but least likely to be secured for an island institution.

It is pleasant to find in the report for the truant school, which, after many years of agitation, was at last moved to a mainland site, the note of modern many-sided effort to mould the difficult lads of the community at their most difficult age. The intelligent appreciation of the uses of sloyd, of physical training, the experimenting with violet growing, with the care of pets, most of all the concluding sentence of the report, "For an easy success may we not be impatient," reveal in the superintendent an educator who knows and respects his profession.

Interesting statistical tables and specimens of forms used in placing-out work are given in the report. But why is this excellent report—why are such reports, generally—unprovided with any key in the shape of a table of contents?

**New York's
Institution
Children.**

A very interesting report has been made to the state board of charities of New York by its committee on inspection, and has been reprinted as a separate document. Valuable statistics are appended to the report concerning the inmates of 127 homes for children which contained, on September 30, 1899, 30,973 children. Of the whole number, 7,252 were private charges, 23,594 were supported by public funds, and in regard to 127 information was not available. It is distinctly discouraging to find that

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not less than 5,550 children had already been in the institutions between five and ten years, 638 between ten and fifteen years, and 31 more than fifteen years. In other words, twenty per cent of the children had already spent more than five years in institutional life, and the average period of residence before final discharge is not less than six years.

The *Quarterly Record* for June, published by the state board, contains a summary of another report, by the superintendent of inspection, submitted to the board at its meeting held April 12. Of seventy-six homes for children inspected during the preceding six months, the buildings and grounds were considered "excellent" in 28 instances, "good" in 24, "fair" in 17, and unsatisfactory in 7. Hygiene and sanitation were regarded as excellent in 27, good in 32, fair in 13, and unsatisfactory in 4. The internal administration was regarded as excellent in 28, good in 33, fair in 12, and unsatisfactory in 3. The supervision exercised by the managers or other responsible authorities was regarded as excellent in 4, good in 34, fair in 15, unsatisfactory in 7, and was non-existent or not reported in 16. It is to be regretted that so far as institutions not receiving public funds are concerned this inspection must be discontinued under the recent decision of the court of appeals. Detailed copies of the reports of the inspection of 40 institutions in which defects had been found were ordered to be sent to the managers of institutions.

**State Versus
Personal
Interests.**

It would seem that the old saying that all things have an end bids fair to be disproved in the controversy that has been going on for several years in regard to the administration of the state industrial school for girls of New Jersey, under the regime of Mrs. M. B. Eyler. The legislature of 1900 appointed a special committee of five members to investigate the subject. The committee seems to have made a very careful investigation, and presented a unanimous report which substantially sustains most of the charges made against Mrs. Eyler, while others are disproven. The findings of the committee are in part as follows:

That prior to 1897 the institution was considered a model reform school, discipline was good, and results highly commendable to those in charge were obtained.

That since 1897 charges of excessive cruelty, unnecessary severity in the methods and manner of inflicting punishments, partiality, lack of understanding of and sympathy with the inmates, and too great desire to discipline, rule, and punish, rather than an honest effort to reform, have repeatedly been made by the press and by individuals.

During the years 1897-9 investigations by the board of trustees were numerous, but without any definite results, the board being divided. Another investigation was made by the governor in August, 1899, after which the entire board of trustees resigned. A new board of trustees was appointed, *ad interim*, to which the governor submitted the testimony taken before him, with a request that they, the trustees, read and

New York.

The state board of charities at a meeting held July 11 approved of the incorporation of "the Cuban home training school of New York," and the "woman's hospital association of Batavia," and granted a license to the "East New York dispensary," which proposes to carry on work in the district known as Brownsville. The board also approved of plans for construction work at several of the state and county institutions, including Craig colony, the house of refuge, Randall's island, the Rome state custodial asylum, and the department of public charities, New York city. A large number of reports of inspections, covering both public and private institutions, were considered by the board, and the secretary was instructed to bring them to the attention of the officials of the respective institutions, with the request that any evils, abuses, or defects discovered in the institutions be remedied as soon as possible.

The *Quarterly Record* for June, published by the New York board, has been received. It contains an editorial written by President Stewart of the board on "state inspection of private charitable institutions, societies, or associations;" the decisions and opinions of the various courts in the case of the board against the New York society for the prevention of cruelty to children; and items on "inspection of private charities;" "charitable legislation, session of 1900;" "New York state conference of charities and correction;" "quarterly proceedings of the board, April 11-12," together with statistics showing the cost of maintenance in the various state institutions which report to the board.

Deputy state comptroller Theo-

dore P. Gilman and Secretary Heberd of the state board, who have for a year past been collecting information for the comptroller and the president of the state board of charities, to enable them to grade positions and fix salaries in the state institutions which report to the comptroller, in accordance with the provisions of chapter 383 of the laws of 1899, have submitted a report with a proposed schedule of salaries and wages. Among the recommendations made are the following: 1, that all scholastic teachers shall have at least a second grade certificate; 2, that the engineers and the assistant engineers be required to have licenses; 3, that resident physicians be appointed at all the reformatory institutions; 4, that women parole officers and marshals be appointed at the houses of refuge and reformatory for women; and 5, that trained nurses be employed in the hospital departments of the various institutions.

Instruction of the Deaf.

From tabulations prepared from various sources by Mr. J. C. Gordon, of the Illinois school for the deaf, the following figures will be found interesting:

The number of pupils in schools for the deaf in the United States, in 1899, is given as 10,291. Of these sixty-one per cent are taught speech, oral instruction being used exclusively, or a "combined" method. The balance of thirty-nine per cent are not taught speech, but use the sign or manual methods exclusively. It is noticeable that the oral method predominates most strongly in the New England and middle states. In the central and western states fifty-eight per cent are taught speech, while in the southern states only thirty-one per cent are under oral instruction.

SPECIAL CLASSES FOR MENTALLY DEFECTIVE SCHOOL CHILDREN.

BY WALTER CHANNING.

To those interested in provision for the defective classes by the public authorities, the increase of institutions for the feeble-minded is encouraging. Yet it is a fact that only a very small percentage of this particular class can ever be provided for in this way, as their number is so large and the degrees of feeble-mindedness so numerous that no congregated method of care can cover them all. While we have no means of knowing how many mentally defective children there are in the community, and are not likely to have at present,—owing to the unfortunate regulations of the census now being taken,—the total much exceeds any estimate so far made, and is steadily increasing. It is certain also that there is an increase in insanity and transmissible kinds of organic weakness, which, in succeeding generations, take the form of some degree of feeble-mindedness.

Unlike an acquired disease, feeble-mindedness often means a very slight apparent change from the normal, as far as outward appearances are concerned. Like the stunted tree, the stunted mind will make an effort to adapt itself to its environment and the departure it presents from the normal will not only pass uncor-

rected, but will hardly be noticed. This is one of the great dangers of mental defect. It makes so little impression in proportion to its seriousness, that the human race may descend to a lower plane of mental efficiency with hardly an effort made to prevent it. There can, therefore, be no more important duty for the medical profession and others who devote themselves to the training and care of the young, than to study the mental and physical development of children for the purpose of acquiring a clearer knowledge of the laws which control it, and seeking to discover wherein it may be modified for the better.

Much careful study has been made of the histology and anatomy of the human being from the beginning of its existence. It is pretty well known, for instance, how the brain grows, when the brain and other cells are formed, and how they appear at different periods before birth. And in the same way careful studies have been made of the histology of other portions of the body, and authorities on these subjects can give us extended information upon them. These researches are undoubtedly of great value, but they have not yet taught us how to practically recognize ab-

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normal development of the cortical brain cells in the first years of life. It is probably too much for us to expect that we can at present, through anatomy, or histology, discover such defective development. We must, therefore, by more careful clinical observations than have yet been made, attempt to group together enough symptoms to differentiate the defective from the normal child. The further back in the child's life we are able to do this with any degree of definiteness, the better our results will be.

It has been the rule to leave the education of the feeble-minded child until he is so old that in many ways it, at best, can not do as much as it should in the way of supplying deficiencies of the special senses. If it were possible to begin much earlier, we should expect through the more plastic condition of these senses more satisfactory results. Recent observations of Mosso have a bearing on this matter.¹ He calls attention to the important fact that "the motor fibres are completed earlier than the sensory." He believes that "the psychic functions can not be separated from the motor, and that in our development, gestures and other movements appear first." "It is not the process of consciousness which makes our hands dexterous to produce the movements of the right extremities which affect the higher psychic development of the left cerebral hemisphere." "If the Greeks

excelled all other people in genius it was because they paid more attention to bodily exercise than all the others." Mosso thinks that the way to begin education is to consolidate the motor nerve paths which develop first, and, after that, the portion of the brain concerned with intellectual work. Five or six years of age, he thinks, is too young for the latter, and apparently believes it would be better for children not to learn to read and write until the tenth year.

These views advanced by Mosso are of great importance not only in the care of feeble-minded children, but of all others. Motor training is not at present intelligently understood, and there is too little of it in the early years of school life, even during the kindergarten period. The proper use of the muscles generally, or motor training, will be the first step toward the development of the special senses, and the sooner it is begun and the more complete it is, the more efficient the special senses will become. Of course it may be said that it is not so necessary to give the normal child such training, because the ordinary conditions of his environment furnish what it needs. There is force in this objection, but if the observations of Mosso are correct, the rule will hold good with the normal child, as well as the feeble-minded one, that if we are to develop his mind along physiological lines, we should do so during

¹ Psychic processes, Angelo Mosso. Address at Clark university, 1899.

the early years entirely through motor training.

It is desirable that this should begin earlier than at present, and it is to be hoped that the time may come when the child of three or under may be reached. The kindergarten, as we know, has done a great deal in this direction. For instance, children are sometimes sent to it under four years of age, and there receive the first rudiments of "motor and sensorial training," when quite young. It is most desirable, however, that some method should be devised by which this can be done even before the child arrives at the kindergarten age, that is to say, between two and four. It is important for us seriously to consider this matter, for it has a direct bearing upon the education of the feeble-minded, not only as a means of developing their defective senses, but also as a means of making an early diagnosis of the defect of development of which they are the subject.

I asked a kindergarten teacher if she would be able to detect feeble-mindedness in a child from three and a half to four, and she unhesitatingly answered that she should. If this is the case, why should advantage not be taken of knowledge which it is evident can be acquired at such an early period? Would it not be well for those engaged in the treatment of the feeble-minded to direct a good

deal of their attention first toward perfecting a system for examining very young children for physical and mental defects, and then, second, for arranging one for motor training adapted to their needs?

In Germany and England, special classes for the feeble-minded in schools have been for some time in vogue. In Germany, for instance, Dr. Shuttleworth states that a movement for this purpose dates back probably as long ago as 1863.¹ It has gone on steadily increasing in that country, until at present he estimates there may be as many as six thousand children receiving special instruction. In Scandinavian countries, also, there are similar schools. In England there have been special classes for the last eight years, and late returns show that there are probably at the present time more than two thousand children in such classes, and if, as assumed, about one per cent of all children are sufficiently backward to be classed as "feeble-minded," it will ultimately be necessary in London to provide for not less than six thousand children. This refers to children who are seven years of age, that is, those who have reached the first grade in the primary school.²

Feeble-minded children are, it is stated, in a great majority of cases, marked by some physical defects discernible by the trained observer. The

¹ The training of defective children under school boards. G. E. Shuttleworth.

² Report of the department committee on defective and epileptic children. Presented to both houses of parliament, 1898.

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most conspicuous of such defects are irregularity in general bodily conformation, malformation of the head, the palate, tongue, lips, teeth, and ears, defective power either of motion or control in almost any of the different forms of muscular action, as shown in balance, attitude, and movement, and defects in some one or more of the sensory functions. A child may be abnormal in one or more of these respects, without being necessarily feeble-minded. This is a matter which requires not only medical knowledge, but some medical study. Information can also be obtained as to the child's habits, conduct, and power of learning, and generally also as to its history. But when each case has been decided upon its merits, the fact remains that a class of feeble-minded children is also a collection of children physically defective, and consequently their proper treatment in schools depends to a great extent upon medical considerations.

The words just quoted we can indorse as true in every way. The study of defects in young children is essentially of a medical character, and should be made one of special investigation. But such being the case, there is no reason why much of this evidence of feeble-mindedness should not be obtainable at a considerably earlier age than seven, which the report quoted from regards as the best one for the child to enter the special class. I can not see why we should not adopt a period three or six months after the child has entered the kindergarten, as already suggested, for this purpose. It may not be necessary actually to enter the

child in the special class until he is seven, but if we know at four that he is already defective, why should not his special education begin then, instead of waiting three more years? Surely if kindergarten teachers can discover defects at four years, trained medical observers should have no trouble in doing so, and to begin the necessary training three years earlier would be of immense advantage. As the kindergarten is in many respects well adapted for the feeble-minded child, it would seem at first sight that he might be left perhaps with the other children, but I am quite certain this ought not to be usually the practice, for even in the kindergarten, as in the higher school grades, it is fair neither to the normal child nor to the defective one, to endeavor to carry the two along together.

While the kindergarten, as far as it goes, represents what is the most natural method of training for young children, I believe it is still very far from perfect even for the normal ones, and an effort made to modify its curriculum for feeble-minded children might help to throw light on the means of improving it for the average child. The mistake is made, as in the schools immediately above it, of laying too much stress upon making something, or doing something which will indicate in a tangible way the degree of intellectual progress made by the child. We are not satisfied to symmetrically develop the body, but we want to turn out

some finished product, as cloth is turned out of a loom in a factory. Children are put to work at tasks and games requiring highly complex co-ordination of the muscles of the hands and fingers. The reason of this is probably largely because teachers are expected to produce definite results, but it would be more in accordance with the laws of physiology to develop the muscles of the trunk, arms, legs, and hands, these doing the major part of the work, and demand only simple elementary work of the fingers. It is probable that if the larger part of the time in the first two or three years in the primary school was taken up with physical exercises, manual training, and object teaching, we should send a better equipped child, mentally and physically, into the grammar school. What is true of the normal child in regard to this early training is of course even more so of the feeble-minded child. In the special classes for him, it will be impossible to do much in the way of intellectual training until he has actually arrived at the age of ten, which, as has been already stated, Mosso regards as approximately the right age to begin to study reading and writing.

What I wish especially to advocate in this paper is the necessity of special classes for feeble-minded children in connection with the school systems of all cities or towns of any size. In Germany it is compulsory for municipalities of over twenty thousand to establish such schools.

Supposing a school population to be three thousand, this would give thirty requiring special instruction. I am quite certain that the proportion of children who would be benefited by more motor and less intellectual training (than is now customary in the schools) is far larger than this, and it might be desirable for the special classes to be enlarged so as to include dull and backward children, who probably would eventually catch up with the others, but who could be most advantageously taught in their early years chiefly by the development and use of the muscles and special senses. It will probably be a long time before we get as far as this, but one of the first steps will be the establishment of these special classes for the more marked cases of mental defect.

There is at present some prejudice on the part of parents in acknowledging that their children are the subjects of defects of any kind, and instances have been brought to my attention where children of feeble mind have arrived at the age of twelve or fifteen without any positive diagnosis having been made, which shows how possible it is for people not to see the things they do not wish to see. It is, however, of the highest importance, if we desire to better understand and prevent degeneration of the human species, that we should use every effort to educate the public in all that pertains to abnormal development in children, and I believe that special classes for

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the feeble-minded in our schools will help to bring about this result, for it will of necessity eventually lead to a careful investigation of the great bulk of all school children.

In some places a system of card cataloguing for keeping the records of the children in the schools has been adopted. Each child has a card which serves as a record of his condition, and of his progress, and follows him from the beginning to the end of his school career. As a part of this record there should be included a statement of his mental and physical condition, which should be carefully examined into when he first enters school. If this is at the kindergarten age, which the writer hopes will not be later than four years, it may call attention to such indications of backward mental development as exist, and be the means of making the first diagnosis of feeble-mindedness. It may be some time, however, before the average medical observer will be in possession of the necessary criteria upon which he can rely to make a diagnosis of mental defect.

It is probable, as I have already said, that we must begin first to advocate special classes for children in the primary schools. Assuming that this system has been adopted, the first step, if we follow the English plan, and it may be best at the start, will be to have the teachers call attention to children they consider defective. The following blank for the teacher I have adapted from the

one recommended by the English committee in the report already referred to, and it may in the beginning be available for the purpose:

TEACHER'S REPORT ON THE MENTAL CONDITION OF A BACKWARD PUPIL.

1. Name of the child, school, and address.
2. Age.
3. How long has the child attended school?
4. What is the appearance of the child—stupid or bright?
5. Is the child: (a) obedient; (b) mischievous?
6. Are the habits of the child correct and cleanly?
7. What is the mental capacity of the child?

(a) Observation.	(f) Writing.
(b) Imitation.	(g) Calculation.
(c) Attention.	(h) Color.
(d) Memory.	(i) Special tastes.
(e) Reading.	
8. Is the child affectionate or otherwise?
9. Has the child any moral sense?
10. Have you any other information bearing on the case?

Signed,
School,

Date.

N. B.—The teacher is requested to give as accurate and full replies to the questions as possible.

It is somewhat questionable if it is ultimately desirable to have the teacher take the initiative, as a competent medical inspector after he had made a careful examination of the child on entering the school would be able to form an opinion earlier even than the teacher; but where he does not have the opportunity it must be left to her. She of course would make her return to the superintendent of schools, and then after the children's parents had been notified and their consent obtained, the next step would be to have the medical examination made by the regular medical school inspector and an expert in the treatment of the feeble-

mined. It is probable that there would be opposition by parents, as already said, to any such course as this, in the beginning, but as it would be for their own benefit and also for the benefit of their children, it would seem in the end that it must inevitably be adopted, and it is, at any rate, the duty of those who understand the necessities of the case, to be very strenuous in their insistence on the importance of these special classes.

It is not my object in this brief paper to go into the details of organization of these classes, nor how the medical examination should be made. That can be done later, but I wish to urge the importance not only of having teachers for the classes who have had experience in the elementary school and kindergarten, but who have furthermore had special training in schools for the feeble-minded for a period of at least one year. The number of feeble-minded children is now so large that it appears to me the time has come for the regular training of teachers to take charge of them. Perhaps only one or two training schools for this purpose need be started to begin with, and with a very small number of students, but I believe no greater service to the community can be rendered than the preparation of a few teachers in the way I suggest. We have in Massachusetts a most admirable

school for the feeble-minded. I wish that in connection with this a training department might be established; that is, that teachers from public and private schools would agree to take a course under the direction of the superintendent in all the departments of the school for a period of perhaps two years, serving for small salaries as is the case in training schools for nurses in hospitals. Dr. Shuttleworth recognizes the same difficulty in preparing teachers for the instruction of defective children, and says he thinks "the day is not far distant when a training college for teachers who intend to devote themselves to the education of defective children will be available, just as there is a training college for teachers of the deaf and blind."¹

This plan is of course too ambitious a one for us in this country, but it is none too soon to make an effort to provide properly equipped teachers for the work as they become wanted. In this connection I should like to emphasize the fact that one of the best means of understanding normal children is the study of feeble-minded ones. Some of them are almost like human beings in the process of creation, and I believe a careful study of them will throw light upon many problems in psychology and anthropology which nothing else will.

¹ Op. cit.

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THE USES AND LIMITATIONS OF MATERIAL RELIEF.

BY FRANK TUCKER,

GENERAL AGENT OF THE NEW YORK ASSOCIATION FOR IMPROVING THE CONDITION
OF THE POOR.

To understand material relief and the part it plays in the restoration to economic independence of needy families, one must go back in its history and learn what it expresses, what it has been made to stand for, how it has been abused, how it is feared by some and extolled by others. Perhaps from this experience we may learn its proper functions for the future, and treat it as one only of the resolvents of the complexities of social existence for those who have not within themselves the force to solve their own difficulties.

Charity, the writer takes it, is a primary impulse; an impelling impulse that seeks and finds expression with all men at some time and in some way. Now the manner of doing anything that suggests itself to a variety of men under varying conditions at varying times and places we call the common way of doing the thing, the obvious way—it is usually the thoughtless way, the uneducated way. For years, one is almost justified in saying centuries, the obvious way of finding expression for the charitable impulse was to give, and the thing given took the form of material relief—money, clothes, food, fuel. This necessitated but little thought on the part of him in whom

the charitable impulse existed; it required no sacrifice; it was easily done. As for him whose condition excited the charitable impulse, how could he possibly be damaged by such an expression of interest! Was he not evidently benefited by the food that nourished, the clothes that protected, the fire that warmed? Indeed, so generally accepted was this form of expression, so widespread, so long continued, that it became the thing itself. To give was charity. The quality of the impulse in the individual was measured among men by the quantity of the form of expression.

But there came a time when men began to wonder why their charitable impulses did not bear better fruit. Despite the liberal quantities of material aid they gave, the demands upon them increased with astonishing rapidity. The expression they gave to the charitable impulse was the means not of restoring to economic independence those overtaken by misfortune, but a means of subsistence itself, for the professional beggar and the pauper were developed and encouraged to thrive and flourish. Many, when they realized the results of giving, believed that the trouble lay in the impulse itself—

that it was wrong, that it should be stifled, that each individual should sink or swim according to his abilities. But there were others who thought, who could not believe that what was inherently good ought to be productive of evil. After thought came discussion, after discussion came organization, and with organization education. Education taught us that in seeking to give expression to the charitable impulse one other thing is necessary besides giving, and that is doing.

Without attempting historical continuity, the discussion may be taken up from this point, when men realized by an exchange of experiences that the charitable impulse could not express itself wisely nor well by the act of giving. It was then that what we know as organized charity was born. This may be defined as the association of individuals seeking in an enlightened way, through an experience gained in common, to encourage, develop, and control that impulse of the human heart which impels the individual to aid those whom he believes to be in distress.

From the birth of organized charity to the present day, there has been difference of opinion as to how far the problem of restoring to economic independence those in distress, the causes of the distress being complex and varied, as all know, could be solved by the act of giving and how much by the act of doing. This difference of opinion has not only existed within the educating force it-

self, which we call organized charity, but it has existed to a pronounced degree with the other two parties in interest; *i.e.*, those in whom the charitable impulse operates, and those who excite the impulse, the beneficiaries, individuals or families in distress.

It seems clear then that the proper use of material relief is a matter of education; that the educator, or organized charity, must first educate itself, and having educated itself must seek to bring to a common understanding with it those for whom it acts as intermediary, the possessor and the beneficiary of the charitable impulse.

At this point, where one would say something positive, something that might serve to mark out the course of progress, we find ourselves recording a series of negatives, making good danger charts, perhaps, for our successors, but doing little to discover new channels leading to a land where material relief will be unknown. Some years ago a newspaper man wrote a book on "how to become a journalist." He was very much surprised when it was finished to find that it consisted of a series of "don'ts." In a similar way the conclusions as to the uses and limitations of material relief might be summed up in two don'ts: Don't use material relief when the problem can be solved in another way; don't limit it when by its liberal use the beneficiary can be restored to economic independence.

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If organized charity can accept for itself these two rules as governing in general the administration of material relief, its work as educator naturally falls into three parts:

1. It must satisfy the possessor of the charitable impulse as to the wisdom of these rules.

2. It must convince the beneficiary that under these conditions only will his case be considered.

3. It must devise for itself ways and means of treating under these two general rules the particular, peculiar, and complicated conditions which present themselves, and determine how large a factor in the result material relief should be.

It is when we undertake this third part of our work of education, when we seek to depart from the general rule and deal with specific conditions, that it is realized how largely the personal equation is a determining factor in the method of restoring to economic independence the family in distress. We realize in full how much the giving is modified by the experience, the tact, the resourcefulness, the mental and physical vigor of the individual representative of organized charity, the paid worker.

This point of view seems to the writer to be well illustrated by the experience of a friend, a civil engineer building a railroad in the northern peninsula of Michigan. In one place on the line where it was necessary to make a cut the contractor for that portion of the work encountered

a mass of tough, sticky clay. In the evening of the first day work on it was commenced, the engineer was sitting in his tent when the contractor entered and said: "Mr. Blank, that clay bed is the worst proposition I ever met. Everything sticks. The men stick, the shovels stick, the carts stick, and the horses stick. And what to do I don't know. I'm stuck myself. The more force I put in there the worse everything gets."

The engineer chaffed him a little and told him to try again. He was not the man he thought he was if he lay down under a little difficulty like that. And the contractor left. Two nights later he came back looking very much like an animated mud pie. He said: "Mr. Blank, I'm ready to quit and throw up my contract. I've put every man, mule, scraper, cart, and horse I own into that clay bed, and most of them are in there yet. We can't make any impression on it."

The engineer did not purpose to lose a good man, so he told him to pull out of the clay bed and go on some other work. Then he went out, the next day, and looked at the bed himself. He found it had not been exaggerated. It was the kind that stuck. His own reputation was at stake, for the cut must be made or the line as laid out changed. He realized that the obvious way of moving it by men and teams was impossible. Another power must be found—and he found it in a mountain stream leaping and dashing on

its way to the great inland ocean. A simple timber sluiceway to direct the force running to waste, the hydraulic nozzle to apply and control it, and the mass of tough, sticky clay was moved hither and thither at a cost that was trifling in comparison with that of doing it in the obvious way.

But it took the higher order of intelligence, the more scientific training, the superior ability to use the experience of others, to solve the problem in another than the obvious way.

So it seems to me it must always be in restoring to economic independence the applicants who come to us. The problem is usually one of moving a mass of tough, sticky clay. The ordinary worker puts in his force of men, horses, carts, and shovels in the shape of material relief. But the mass simply sticks, and probably gets stickier and tougher. The more skilled mind, with a higher order of training, comes along and by using a fraction of the cost of material relief discovers and applies to the problem natural forces which have an immeasurably greater power.

Assuming then that the problem before that form of organized charity which seeks to care for and relieve destitute families in their own homes is the restoration of such families to economic independence and that material relief is but one of the forces to accomplish such restoration, it is the writer's belief, after two years of study and practical observation, that such solution is best obtained by the higher type

of trained, professional worker. Those seeking to give expression to the charitable impulse should be taught to give it through such trained workers, either by furnishing financial resources or by performing service under their guidance and direction. The beneficiary requires but little teaching, and soon responds to the skilled adviser who supplies his material necessities only as part of a general plan which includes many other activities. And here the writer finds what is to him the convincing argument in favor of the paid professional: The beneficiary understands why he comes to him.

If it is true that the proper use of material relief is to be obtained only by placing its administration in the hands of the trained professional, what should be the training of those seeking to join such professional ranks? I believe three points should be constantly dwelt upon, emphasized, and taught:

1. That material relief is a thing to use wisely, and not something to be afraid of.

2. A sense of trusteeship toward the funds which represent the expression of the charitable impulse of others.

3. That the care and relief of needy families in their own homes is the work of readjusting family affairs which, by reason of conditions within or without the family, have gotten beyond its control.

That the first point should be emphasized is made necessary, I believe, by the effect which much of the dis-

cussion of material relief by the worker. It is only by representing the charitable impulse as the work of the former worker, and like him, goes to the extraneous, has no worker, relief as a of criticism, instead to me, of worker, material relief, constant

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cussion of recent years relative to material relief has had upon the worker. Such discussion has largely represented the effort to counteract the effects of and get away from former indiscriminate relief giving, and like most reform movements goes to an extreme—in this case to the extreme of negation. Its effect has undoubtedly been to make the worker fearful of using material relief as a means to the end for fear of criticism and reproach for giving instead of doing. Rather, it seems to me, develop the judgment of the worker and trust the question of material relief to that judgment, but constantly supervise it.

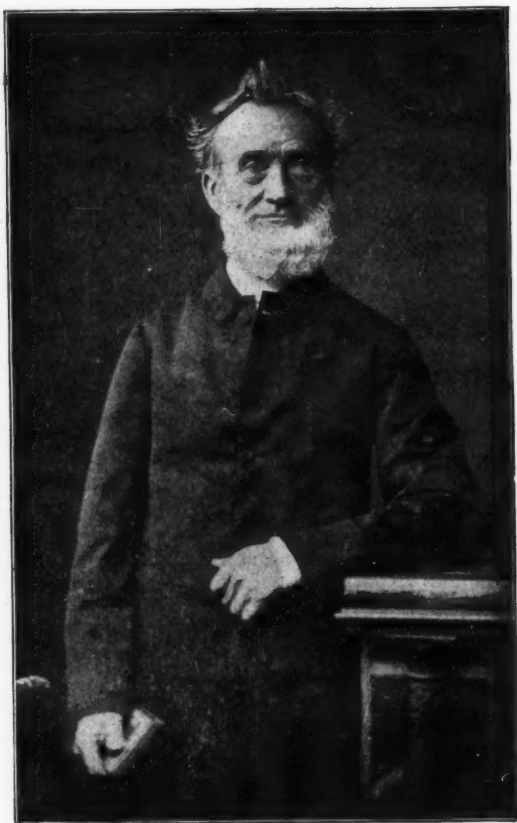
If we keep continually before our minds the fact that when doing for a family in need anything that involves the expenditure of money, we are using the money of others, which, so far as the givers are concerned, represents the expression of one of the finest of human impulses, we shall, I believe, get from that money the utmost value it is capable of giving. In spending for him who gives to benefit him who needs the finest sense of trusteeship should be developed. That keen feeling of responsibility that makes one worthy to be trusted should ever be present in one's work. The loaf of bread, the pair of blankets, the transportation tickets, or the rent receipt should represent some one's kindly impulse so administered as to accomplish the best result at the least possible cost.

If we accept the view that the care

and relief of needy families in their own homes is the work of readjusting family affairs which, by reason of conditions within or without the family, have gotten beyond its control, it seems to me that we get a clearer idea of the proper function of material relief as compared with all those other possible actions contemplated in the term *to do*. Is it not human experience that to all families in all conditions of society, there comes a time when their affairs get beyond control and it becomes necessary to call in the family doctor, lawyer, or clergyman, not to act strictly in his professional capacity, but to advise, counsel, direct, and even lead out of the entanglement.

If we teach this as the part we play in the social economy of those who come to us, there will be no thought of material relief as anything but a detail in the proper accomplishment of our work. It will always be an important detail, to be sure, and as an important one it should receive the greater attention in the process of training the professional worker.

It seems to the writer therefore that we have a proper conception of material relief when we regard it as only one means to accomplish an end; that experience has taught us that its use should be placed entirely in the hands of the professional worker of ability and scientific training; and that its limitations are soon discovered by such professional worker if the care and relief of needy families in their own homes is regarded, as it has been defined above, as the problem of restoring to economic independence those whose affairs, by reason of conditions within or without themselves, have gotten beyond control.



George Müller

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GEORGE MÜLLER OF BRISTOL,

AND THE ORPHAN HOUSES HE FOUNDED.

BY SAMUEL MACAULEY JACKSON.

George Müller, familiarly known as the founder of the famous faith-supported orphanage of Bristol, England, was born at Kroppenstädt, not far from Halberstadt, in Prussia, on Friday, September 27, 1805, and his baptismal names were Georg Friedrich. His education was good, as his parents designed him for the church. His father had no regard for spiritual things. His idea was that his son would ultimately have a nice parsonage, in which he, the father, could end his days in comfort. What we know of Mr. Müller's early life, as told by himself, is the natural reflex of the father's worldly spirit. In his confessions, which are quite in advance in details of contemptible rascality of anything in those by Bunyan or Augustine, it is related that his darling sin was ingenious, unnecessary, persistent lying, with his father as special victim. The spectacle of a theological student practicing lying, and in order that he may raise money to spend on his other vices, is not agreeable, and so it is a relief to learn that at the age of twenty he was suddenly "converted." Few could need the spiritual change then experienced more than he. It came about on the first occasion he had

ever in his life attended a prayer-meeting, but was permanent in its effects.

It is noteworthy that young Müller desired to become a foreign missionary. When his father heard of this determination, he promptly vetoed it. He could not give up the country parsonage, in whose garden he had planned to smoke his pipe and watch his grandchildren at play. Müller surrendered. He then turned his attention to the conversion of the Jews, and entered upon a course of study in London to fit him for that work. Soon, however, he left the Jews to their fate, and, staying in England, became a preacher among the Plymouth brethren.

In 1829 he accidentally learned that a dentist in Exeter had given up excellent business prospects, parted from all the money his wife brought him, and gone as a missionary to Persia, trusting to obtain all necessary supplies for himself and family in answer to prayer. Such strange and apparently fatuous conduct made a great impression on Mr. Müller, and led to a resolve to live in the same fashion. So he declined to receive a fixed salary, but took only what was given him without any appeal. He had recently mar-

ried the sister of the dentist whose conduct had so influenced his own, and his wife agreed to make the experiment. The result was surely of a kind to make them persevere, as in the first year they took in more than three times what they would have received in the way of fixed salary. In 1832 Mr. Müller began preaching in Bristol. His colleague was Henry Craik, who was much more popular as a preacher than Mr. Müller. Yet as jealousy had no lodgment in the latter's heart, the earthly friendship between the two men was only broken by Craik's death in 1866.

The year 1835 is memorable as that in which Mr. Müller first publicly broached his plan to erect an orphanage. He had been reading the life of Francke, who had founded the great orphan houses in Halle some hundred years before, looking to God to support them, a trust which was far from misplaced. Mr. Müller, while a student in Halle, had been an inmate for a couple of months of one of the houses, as poor theological students were frequently admitted there. While he was musing upon what Francke had done he was impelled to the belief that he was called to do for orphans in England what Francke had done for them in Germany. But before his ideas took shape, he collected out of the streets every morning some poor children, and gave them a little breakfast and an hour's instruction in the Bible. It was not until late in 1835 that he definitely determined

to imitate Francke in erecting an orphanage, not with money then in hand or promised, but with as much as God should see fit to induce persons to give him in answer to continued and importunate prayer. There were fourteen months between Mr. Müller's first inclination to this special work and his entering upon it. This was characteristic of the man. He believed most thoroughly in the divine leadership extending to one's daily steps, but refused to take a step which was not plainly revealed. So in regard to his work for orphans he waited till the Lord gave him what he believed was a plain indication of His will. Then he issued a call for a public meeting, at which the project was to be discussed by his religious sympathizers, and they were to ask to know more clearly the divine mind. The meeting was held on Wednesday, December 9, 1835. He has given us with the utmost plainness his chief reasons for what he was about to do. They are very curious, but in considering them it must be remembered that he had been living for five years, and living well, upon voluntary gifts made him by those who did not live in this fashion. He says in his "narrative," referring to the notice in advance of the meeting: "The three chief reasons for establishing an orphan house are: 1. That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing

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to trust in Him; and that thus the faith of His children may be strengthened. 2. The spiritual welfare of fatherless and motherless children. 3. Their temporal welfare." Thus it appears that it was not philanthropy which actuated him, but a desire to give a prayer test of incontrovertible character. He says further: "If I, a poor man, simply by prayer and faith, obtained, *without asking any individual*, the means for establishing and carrying on an orphan house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life; —I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God; —but still the first and primary object of the work was (and still is) that God might be magnified by the fact that the orphans under my care are provided with all they need *only by prayer and faith*, without any one being asked by me or by my fellow laborers, whereby it may be seen that God is FAITHFUL STILL, and HEARS PRAYER STILL." (Typographical peculiarities are Mr. Müller's.)

Mr. Müller waited until he had received the money before he opened his house. He would not dedicate a debt unto the Lord. The beneficiaries of his provision occupying quite a subordinate place in his mind, it is not to be wondered at that he entirely forgot to ask God to send him any orphans to go into the house he was about to open. And so it came to pass that when February 3, the day for receiving applications for admission, came, there was not one applicant. This led, we are told by his biographer, Rev. Arthur T. Pier-son,¹ "to the deepest humiliation before God. All the evening of that day he lay literally on his face, probing his own heart to read his own motives, and praying God to search him and show him His mind. He was thus brought so low that from his heart he could say, that if God would be thereby more glorified, he would rejoice in the fact that his whole scheme should come to nothing"

But the next day an application was made; the house received its first inmate on April 11, 1836, and was soon filled, for it was only a small hired one. So another was opened within seven months; a third house was opened the following year; and a fourth later. It was not till 1845 that the necessity of moving into larger and specially built quarters was impressed on the founder, but, as before, he waited till the means were provided, and he knew they must be considerable. The money came

¹ New York: Baker & Taylor Co., 1899.

in slowly and irregularly, although there were large donations. Not till July 5, 1847, did he begin building on the plot of six acres he had purchased for cash some time before at Ashley Down, just out of Bristol. Mr. Müller made it his principle to pay as he went. He had proper appreciation of the duty of a Christian man to keep out of debt. On June 18, 1849, the orphans began to be transferred from the city to the new house. Eventually there were five houses on Ashley Down. "The cost of the houses built on Ashley Down might have staggered a man of large capital, but this poor man only cried and the Lord helped him. The first house cost fifteen thousand pounds; the second, over twenty-one thousand; the third, over twenty-three thousand; and the fourth and fifth from fifty to sixty thousand more,—so that the total cost reached about one hundred and fifteen thousand. Besides all this, there was a yearly expenditure which rose as high as twenty-five thousand for the orphans alone, irrespective of those occasional outlays made needful for emergencies, such as improved sanitary precautions, which in one case cost over two thousand pounds."

Mr. Müller was much concerned at the public's giving the orphanage his name. He desired that it should be known as the "Orphanage, Ashley Down, Bristol," and not as "Müller's Orphanage." The institution has always had efficient man-

agement. The good health enjoyed by the children is remarkable when it is borne in mind that the great majority of them are the progeny of those who had succumbed to disease, and who are therefore, one would say, particularly liable to disease themselves. It is true this good health is attributed by the biographer of Mr. Müller to special prayer, but the allusion already made to the large expenditure for sanitary arrangements shows that prayer was accompanied by care and scientific appliances, without which it would have been of no avail. Good plumbing and earnest prayer are a combination to be recommended. Still some of the instances given in the biography—which, by the way, was allowed by the publishers to go out without an index,—of singularly favoring circumstances in the protection of the orphans read like a continuation of the Bible narratives of the miraculous.

The following is the description of the famous orphanage by the biographer:

One can not but be impressed, in visiting the orphan houses, with several prominent features, and first of all their magnitude. They are very spacious, with about seventeen hundred large windows, and accommodations for over two thousand inmates. They are also very substantial, being built of stone and made to last. They are scrupulously plain; utility rather than beauty seems conspicuously stamped upon them, within and without. Economy has been manifestly a ruling law in

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their construction; the furniture is equally unpretentious and unostentatious; and as to garniture, there is absolutely none.

Throughout these houses studious care is exhibited as to methodical arrangement. Each child has a square and numbered compartment for clothes, six orphans being told off at a time in each section to take charge. The boys have each three suits, and the girls five dresses each, the girls being taught to make and mend their own garments. In the nursery the infant children have books and playthings to occupy and amuse them, and are the objects of tender maternal care. Several children are often admitted to the orphanage from one family, in order to avoid needless breaking of household ties by separation. The average term of residence is about ten years, though some orphans have been there for seventeen.

The daily life is laid out with regularity and goes like clock-work in punctuality. The children rise at six and are expected to be ready at seven, the girls for knitting and the boys for reading, until eight o'clock, when breakfast is served. Half an hour later there is a brief morning service, and the school begins at ten. Half an hour of recreation on the playground prepares for the one-o'clock dinner, and school is resumed until four; then comes an hour and a half of play or outdoor exercise, a half-hour service preceding the six-o'clock meal. Then the girls ply the needle, and the boys are in school, until bedtime, the younger children going to bed at eight and the older, at nine. The food is simple, ample, and nutritious, consisting of bread, oatmeal, milk, soups, meat, rice, and vegetables. Everything is

adjusted to one ultimate end; to use Mr. Müller's own words: "We aim at this: that, if any of them do not turn out well, temporally or spiritually, and do not become useful members of society, it shall not at least be our fault."

On Thursday, March 10, 1898, George Müller died at Bristol, in one of the orphan houses on Ashley Down. The question has been often asked since whether his death had or would have any effect upon the work he was carrying on. In answer it may be said that it is possibly not well known that Mr. Müller, as a matter of fact, devoted to the orphanage very little attention for many years before his death, because he spent the greater part of his time in preaching. While his first wife, who was six years his senior, was living he could not gratify his desire to travel as a wandering evangelist, as she was too feeble to go on long journeys with him. But the good woman died on February 6, 1870, and on December 1, 1871, he married a much younger woman, with whom, from 1875 to 1892, he traveled almost incessantly, and several times thousands of miles on a trip. Of course, during these trips in Asia, America, Australia, and Africa, he had no opportunity to do anything for the Bristol orphans, aside from praying for them, and, when requested, speaking about them and making collections. But happily for the poor children Mr. Müller's daughter and her husband stood by the work, and the latter is

the present head of the orphanage. That Mr. Müller was not indispensable to the philanthropic work appears also from the report from May 26, 1898, to May 26, 1899, the first year after his death. During all this period the dependence for needed funds had been upon prayer alone, and yet in this way nearly thirty thousand pounds had been received. The number of orphans in the five houses during the year was 1,768, which is a noteworthy falling off. Indeed, the report calls attention to the depleted houses.

Mr. Müller personally had no social aspirations. He was plain in dress and manners and mode of life. He seems to have been unquestionably a very religious man, and to have taken his greatest enjoyment in private and public worship. It may be a mistaken impression, but his biography certainly leaves the impression that he was opposed to many things which most persons consider necessary to brighten and uplift life, such as secular novels, music, painting and sculpture, and public amusements; and it may be questioned whether his life would not have been richer if it had had more of what he perhaps would have called "the world" in it. His type of piety was narrow and ascetic; but his life corresponded to his creed. He was no hypocrite.

Many have been tempted to imitate Mr. Müller and carry on faith works also, and some have done so successfully. More might have succeeded if they had more closely followed his methods. He was a shrewd and skilful business man, who made good bargains, showed uncommon sense in the management of his affairs, and had not a

particle of the long-haired fanatic about him. Nothing is more worthy of attention than the fact that even when the necessity of enlarging his work was borne in upon him and caused him anxiety he would not build until he had the money in hand to meet the expense. He trusted with child-faith upon God to keep going what God had, as he believed, begun, but he waited for years before he took on any new work, and only did so when God had given him the means.

The Franckes and Müllers are few, as they should be. The universal attempt to carry on our lives and support our charities by the "faith method" would result in universal ruin. To advertise our needs to our fellow-men is not wrong. In fact, Mr. Müller did so himself, though the contrary is commonly assumed. There is less sentiment and more sense in charitable work now than there used to be. We realize that if we do not care for the dependent classes they will care for us in ways we won't like, and that it is not easy to meet this obligation. So the present-day secretary of a philanthropic institution is not a broken-down man for whom his friends wish to provide, but a wide-awake man of affairs who could earn a great deal more in some other line of work. The expenses of the institution are calculated in advance and business methods adopted to secure the needed means. But God is not ignored. There is prayer, daily and earnest prayer, for the divine blessing upon the means used to raise these funds and to administer the relief. And there is no prayer God will so quickly answer, for nothing is so like Him as work done for His dependent creatures.

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RELIEF AND CARE OF THE POOR IN THEIR HOMES.¹

(AMERICAN PHILANTHROPY OF THE NINETEENTH CENTURY.)

BY EDWARD T. DEVINE.

Special Agencies.

There remains a class of special agencies which have to do with the care and relief of needy families, but which do not administer material relief in the ordinary sense. Illustrations of these are: First, the free employment agencies, and agencies which, while making a reasonable charge for the services rendered, do this in such a way as to make it possible for one who is without means to take advantage of their facilities, making payment after employment has been secured and wages received. Second, day nurseries, kindergartens, and manual training or industrial schools, which either without compensation or at moderate prices relieve working women of the care of their children during the hours when they are employed. Third, agencies for the promotion of thrift,

which provide easy means of saving small amounts, thus lessening the temptation to extravagance, and making the way easy for the safe investment of small sums. Fourth, dispensaries, which afford medical and surgical treatment and medicines either free or at small charge, treatment being given at the dispensary, or, when necessary, by visits at the home of the patients made by dispensary physicians.

Employment Bureaus.

The free employment agencies have sprung in part from the desire to substitute normal employment both for relief and for artificially created work, and in part from the discovery of outrageous abuses practiced upon those needing employment by some of the ordinary commercial agencies, which take advantage of the necessity of the poor to compel them to

¹ Synopsis of paper:

- i. Public relief.
- ii. The Quincy report, 1821
- iii. The Yates report, 1824.
- iv. Private relief:
 - Associations for improving the condition of the poor.
 - Relief by churches.
 - Relief for special classes and conditions.
 - Relief by individuals.
 - Special agencies.
 - Employment bureaus.
 - Day nurseries.
 - Savings.
 - Dispensaries.
 - State boards of charity.

- v. The charity organization movement:
 - Investigation.
 - Co-operation.
 - Efficiency of help.
 - No direct relief.
 - Registration.
 - Volunteer visitors.
 - The district committee.
- vi Present principles of relief administration:
 - Relief and vagrancy.
 - Widows with children.
 - Relief in emergencies.
 - The shiftless father
 - Widowers with children.
 - Single women.
 - Orphans.
 - Momentary relief.

accept exorbitant terms. So far as the first of these two objects is concerned, the free bureaus have had very limited success. In order to win the confidence of employers, they are under the necessity of recommending only competent persons who can provide satisfactory references, but such persons can ordinarily find employment themselves. The natural result is that the lists of persons who are really placed in positions do not, to any very great extent, overlap the lists of the beneficiaries of relief societies. The natural beneficiary of the free employment agencies is in a slightly higher class industrially than the beneficiary of public or private relief agencies. Nevertheless both the free employment agency and those which aid with the understanding that payment may be made after employment is secured, render an important service, and constitute an element in the general system of aiding those who are in distress which can not be neglected. One of the oldest of these agencies is the industrial aid society for the prevention of pauperism which has been in existence in the city of Boston since 1835. It conducts a free employment bureau, places men and women, boys and girls, singly and in families, for every variety of work, transient and permanent, in city and in country. In the winter it employs men in cleaning ice and snow from railroads, streets, and yards. It also pursues the policy of sending to fac-

tory towns families with several children over fourteen years of age.

The Cooper union labor bureau of New York city is now one of the departments of the association for improving the condition of the poor, and is a successor of the New York employment bureau, which grew out of the unusual distress of the winter of 1893-4. This bureau recommends to employers only applicants whose references have been carefully investigated, and registers no applicant until he has been six months a resident of the city. Reference is given to married men with families. During the year ending September 30, 1899, 2,680 applicants were registered and 443 were placed in positions.

Upon a somewhat different plan is the free employment bureau of the society of St. Vincent de Paul conducted by the particular council of New York. Its unique feature is that it has grown out of the needs of the conferences established in the various parishes of the church with which the society is affiliated. Comparatively few of the men for whom positions are found apply directly at the bureau, most of them being men who are known to the visitors of the society to be in need of employment because of applications for assistance or in other ways. On the other hand the positions to be found are made known to the bureau by members of the society who are asked to report to the bureau vacancies among their

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own employees, business houses, retail stores, etc. This plan enables the bureau to avoid the expense and disadvantages of public advertising and gives reliable information regarding both applicants and positions.

The records of the free employment bureau of the united Hebrew charities of the same city show that during the past twenty-four years work was procured for 65,774 persons, although these figures would probably be somewhat reduced if the statistical methods which are now in force in the bureau had been in vogue during the entire period.

Several states maintain free employment agencies. Illinois is the most recent to have adopted this plan, its law having gone into effect on August 1, 1899. Under this law the managers of employment agencies for hire, are required to pay a license of \$200 per annum, and to give a bond of \$1,000. Members of local unions were largely instrumental in securing the new law. The manner of conducting the free employment agencies is specifically provided and it is expected that the work will be carried on throughout the state systematically. Superintendents of local bureaus are required to report on Thursday of each week to the state bureau of labor statistics the number of applications for positions and for help during the preceding week, and also the unfilled

applications remaining on the books at the **beginning** of the week. The secretary of labor statistics is to print each week lists showing separately and in combination the lists received from each office and is to mail this list to each agency. A copy of these lists is also to be mailed to the factory and mine inspectors of the state. It is the duty of the various superintendents to place themselves in communication with the principal manufacturers, merchants, and other employers of labor, in order that the co-operation of employers of labor may be obtained. To this end the superintendents are authorized to advertise in the daily papers such situations as they can fill, and they may advertise in a general way for the co-operation of large contractors and employers in trade journals or other publications which may reach such employers. The sum of \$400 per annum is allowed superintendents for advertising purposes.

Day Nurseries.

The day nursery in its simplest form is a home where the children may be left during the day in order to relieve the mother.¹ This is a comparatively new form of assistance, but it has speedily become popular, and its usefulness is unquestionable. Two objects have been kept in view by the managers of the day nurseries: first, to provide care for children who would otherwise be homeless or without proper care through

¹ The scope of day nursery work: Mary H. Dewey, proceedings of national conference of charities and correction, 1897, p. 105.

the day because the mother is necessarily employed; second, to enable mothers who otherwise must stay at home to accept employment, thus obviating the necessity for relief. It has already become reasonably clear that indiscriminate aid in the form of care for children in day nurseries is nearly as objectionable as any other indiscriminate relief. To enable the mother to work when the father is lazy or shiftless or incompetent is sometimes to incur direct responsibility for perpetuating bad family conditions. To receive children whose mothers are not employed, but who can scarcely otherwise keep their children from the street, seems like a natural and praiseworthy course, but experienced workers come to refuse to do this, on the ground that it removes the chief incentives for better accommodations at home. To receive children whose mother works from a mere whim or desire to have a little more in the way of dress or furniture is a doubtful policy, as it may become an inducement to neglect home duties."¹

The somewhat striking discovery was made by the managers of one day nursery that by providing practically free care for the children of a certain hard-working woman they were enabling her to work at rather less than market wages for the well-to-do students of a great university. Such are the economic and social

problems which are beginning to complicate the day nursery, as indeed, they affect all charitable work. They are not incapable of solution. Here as in other forms of child-saving work a snare lies before those who help "to save the child," disregarding the other members of the family. The family must be considered as a whole. Neither the child nor the adult can be dealt with separately. The managers of the day nursery who are actuated by a desire to be of real service to the families whose children are received, must in each instance face the question as to whether the family is a proper one to receive this particular form of assistance, whether the result in this particular instance is likely on the whole to be beneficial. It will often happen, as in the case of needy widows with small children, homeless children, children of sick mothers or of mothers who are obliged to work because of sick fathers, that the day nursery is a distinct blessing, offering self-help—which is always, when practicable, the best kind of help.

The introduction to the family which is given by caring for the children in a day nursery can nearly always be followed up with advantage by the matron or the managers. By suggestion and encouragement the attempt may be made to increase the sense of responsibility on the part of the parents and it may be given in

¹ Day nursery work: Miss M. H. Burgess, national conference of charities and correction, 1894, p. 424.

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The kindergarten and the manual training or industrial school as educational agencies are an important part of the system of public education. They are referred to here incidentally, because to some extent they perform a service similar to that of the day nurseries, caring for children who would otherwise demand the time of the mother who has had to become the bread winner. The child-saving committee of the twenty-fourth national conference of charities and correction took the ground that the day nursery, kindergarten, and manual training school are aids to child-saving which ought not to be dependent upon fitful benevolence, but that they should be placed in alignment with common schools, for the protection and culture of child life, and the aid of those who toil for the support of humble homes. Public sentiment would generally support this proposition so far as it relates to the second and third of these classes, but the day nursery would still be held in all parts of the country to be a suitable object of private benevolence, rather than an institution for public maintenance and control. The day nursery is frequently associated with a social settlement, a church, or a charitable society, but it is as frequently established independently, and there

is now a federation of day nurseries which is national in its scope. The first general conference of those interested in the subject was held in New York city in 1892, and the fourth was held in that city in April, 1900. Local conferences also, under the direction of the federation, are holding meetings in various cities.

The earliest organized effort to promote small savings was that inaugurated by the charity organization society of Newport, in the year 1880. Discovering that many of the poor who applied to them for relief during the winter had exactly the same income as others who lived comfortably throughout the year through better management and greater providence, the society secured the services of four women who volunteered to call every week from house to house to collect the small sums that these people could afford to lay by.² This society has continued its work since that time, increasing the number of its visitors to fourteen. In the year 1898 the sum of \$3,955.92 was collected. The society was sub-divided into smaller districts so that localities before unreached have been included and more frequent visitation has been made possible. The total amount deposited with the society during its nineteen years of operation is \$38,998.59. In estimating the value of this work the latest report of the

¹ Boston charities directory, p. 68, description of free day nurseries supported by Mrs. Quincy A. Shaw.

² The saving society, by Anna Townsend Scribner, national conference of charities and correction, 1887, p. 143.

society says: "There is the encouragement of habits of economy, foresight, and thrift among the small wage-earners of our community; there is the prevention of hardship and partial dependence on charity which would be consequent upon a winter of enforced idleness or uncertain employment; for the most of the saving is done in the summer months when the facilities for money-making are increased, and the most of the withdrawals of savings come in the winter when those who secure labor during our season¹ are thrown out of work at its finish. There is the personal contact of our poor with the savings collectors, a contact which almost always ripens into a friendship affording opportunity for advice, comfort, and helpful suggestion in household administration."

From this beginning the system of small savings has extended throughout the country. Two such societies were formed in Boston in 1887 and in 1890 respectively. The penny provident fund of the charity organization society of the city of New York was organized in 1888 and now collects annually about \$75,000 from over 57,000 depositors. The committee of the fund announce distinctly that it is not a savings bank, but aims to do what savings banks do not do—to invite savings of small sums less than one dollar, from adults as well as children. Deposits

of one cent and upward are receipted for by stamps attached to a stamp card given to each depositor, analogous to the postal savings system of England. When a sufficient sum has thus been saved depositors are encouraged to open an account in a savings bank, where interest can be earned.

Dispensaries. Medical charities, including dispensaries, are treated in the paper by Dr. Henry M. Hurd,² and are mentioned here only because the two subjects are at this point not mutually exclusive. The bibliography appended to this paper will contain references to the works which deal with the charitable aspects of this subject, and it need not be further discussed in this place.

State Boards of Charities. For the same reason no account need be given of the organization of the state boards of charities, which have an exceedingly important influence upon the administration of public relief, and at least a reflex influence upon private charitable administration as well. These are to be described by Mr. Jeffrey R. Brackett in the paper in this series on educational and supervisory agencies.

V—CHARITY ORGANIZATION SOCIETIES.

To that paper might also be left with some justification an account of the charity organization societies and associated charities, since their work is to a large extent educational,

¹ As a summer resort.

² Hospitals, dispensaries, and nursing, in this series.

and since, although private agencies themselves, they have the aspect of bureaus of information about charitable work of every description. Besides these functions, however, they have an exceedingly important part to play in the immediate task of relieving distress, and for this reason it will be advisable to include here some account of their origin and method of work. It is true that this involves the somewhat thankless task of doing again what has been already well done. The report of the committee on charity organization in cities at the national conference of charities and correction in 1880, presented by Mr. Oscar C. McCulloch, the history of charity organization in the United States, submitted by Mr. Charles D. Kellogg as chairman of the same committee at the national conference of 1893, the chapter on the organization of charities in Warner's "American charities;" Miss Mary E. Richmond's article, What is charity organization? in the REVIEW for January, 1900; and the attempt made by the present writer, as chairman of the committee on the organization of charity, to ascertain what changes, if any, have taken place in the ideals and fundamental objects of such societies within the twenty years of their history, the results of which were embodied in the report to the national conference of charities and correction of 1899, cover the ground somewhat fully, not to say repeatedly. Especially valuable is Mr.

Kellogg's report in tracing the conditions which prevailed at the period, now twenty-five years past, when the charity organization movement took its rise in this country; the several independent but nearly simultaneous beginnings in Germantown, New York city, Buffalo, Newport, Cincinnati, Brooklyn, and Indianapolis; and finally, the various methods of organization adopted, and the lines of development in the different societies.

The resolution adopted by the state board of charities of New York on October 11, 1881, describes the condition of affairs, which, if not universal at that time, was more favorable than was to be found in other communities, rather than less so. The preamble and resolution were as follows:

Whereas, There are in the city of New York a large number of independent societies engaged in teaching and relieving the poor of the city in their own homes; and

Whereas, There is at present no system of co-operation by which these societies can receive definite mutual information in regard to each other; and

Whereas, Without some such system it is impossible that much of their effort should not be wasted, and even do harm by encouraging pauperism and imposture; therefore,

Resolved, That the commissioners of New York city are hereby appointed a committee to take such steps as they may deem wise to inaugurate a system of mutual help and co-operation between such societies.

Before this time, as has been shown, there had been two distinctly progressive movements in the organization of private relief, one at the beginning of the present century, or earlier, for the establishment of relief societies, which were to take the place of indiscriminate almsgiving by individuals and which were to increase the funds available for supplying the needs of particular classes which were thought to have been neglected. This movement has continued intermittently to the present time, and every year sees the formation of new societies and funds. The second was the formation of associations for improving the condition of the poor, whose functions were not to be confined to relief, although they absorbed in many instances older and smaller societies. As the name indicates, their founders expected that these associations would promote benevolent enterprises of various kinds, and they were not to deal in relief at all except in so far as this could be made a lever for the permanent elevation of those to whom it is given. To improve the condition of the poor, so far as is consistent with this aim, was their aim. The particular business and objects of these associations, as stated in the incorporation of the one first formed, are the elevation of the physical and moral condition of the indigent, and, so far as is compatible with these objects, the relief of their necessities.

¹ Report of the committee on history of charity organization, Charles D. Kellogg, national conference of charities and correction, 1893.

Unfortunately these objects were seldom kept as clearly in view as they were at the time when the first societies were founded. At the end of the seventies they had become for the most part simply relief societies, and often their administration of relief had fallen into routine methods and was far from contributing as much as it should to the elevation of the physical and moral condition of the indigent. There were then in many cities, under various names, voluntary general relief societies, professedly ready to undertake any sort of humane task within their ability.¹ Little use was made of voluntary friendly visitors, and consequently organized relief, if it accomplished its purpose of aiding the destitute, did not educate the charitable public in intelligent and discriminating relief methods. Public out-door relief was in many places lavish and its administration careless, extravagant, and, in some instances, corrupt. There were no adequate safeguards against deception, no common registration of relief to prevent duplication, and private almsgiving, while it was profuse in meeting the obvious distress, was admittedly and wholly inadequate in meeting situations which require generous financial contributions, and long continued and persistent personal attention. To meet these recognized evils, and the lack of co-operation to which reference is made in the resolution of the New York state board

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of charities already quoted, the plan which had been successfully in operation in London was proposed by those who were considering possible remedies.

Investigation. The essential features of the movement, which distinguished it, not because they were novel ideas, but because they were worked out for the first time consistently, and because the societies have clung to them with steadily increasing faith in their potency, are as follows: First, investigation. In the hands of the charity organization societies this has come to mean something much more than it had meant for those who proclaimed the necessity for discriminating between the deserving and the undeserving. Investigation is not solely or even primarily for the purpose of thwarting the expectations of impostors. It is not even merely a device for preventing the waste of charity upon unworthy objects, in order that it may be used for those who are really in need. Investigation is rather an instrument for intelligent treatment of distress. It is analogous to the diagnosis of the physician, who does not attempt to treat a serious malady from a glance at its superficial indications, but who carefully inquires into hidden and early manifestations of the disease and seeks to know as much as possible of the complicating influences with which he must reckon in effecting a cure. Investigation, therefore, while it should never be inconsiderate, or blunder-

ing, or heartless, must be painstaking, conscientious, and honest. It will exclude irrelevant gossip, but will embrace a close scrutiny of the actual facts, its aim being not to enable the investigating agent to affix a label of worthy or unworthy, but to determine what help can be given, from what source it should come, and how these agencies may be brought into definite and hearty co-operation.

This kind of investigation has been developed in the work of the charity organization societies. Its possibilities have been only gradually unfolded. They are realized only gradually in the experience of individual workers. Investigations made at the outset, even by one who has thoroughly grasped the principles involved, are certain to appear to himself, in the light of later experience, to be either superficial and inadequate, or crude, mechanical, and unnecessarily elaborate. A bad investigation may be either too full or too meagre, or it may be neither.

The investigation is made, not for its own sake, but as a necessary step in the careful and adequate remedy of the defects or misfortunes that have brought the applicant to seek relief. In the majority of cases, however, if the investigation is wise and complete, it will reveal personal sources and facts which will enable the situation to be met without calling in outside aid, and in this way, in a large proportion of instances, investigation might be said to become a substitute for relief. One of the

oldest and best-managed general relief societies has recently designated one visitor, who has unusual qualifications for this kind of work, to attempt to meet every case assigned to her by personal work, investigation, and the following up of clues suggested by the investigation without disbursing any material relief whatever. It is confidently believed that she will succeed, although the number of families in her charge will necessarily be much smaller than if she were authorized to pursue the usual method of investigating superficially and giving material relief where it seems to be needed.

Co-operation. The second fundamental characteristic of the charity organization societies is their insistence upon co-operation. By this is meant not merely agreement among various societies and organized agencies upon general plans of co-operation, but rather co-operation in dealing with individual cases of distress upon the basis of the facts ascertained by investigation. It involves, in other words, acceptance of the plan of relief which is calculated to remedy the defects or to supply the deficiencies that have been discovered. This may mean that each of the co-operating individuals or societies shall supplement the efforts of the others by contributing a part of the money or work needed, or it may mean that they will agree to a division of work, each leaving to the other a part for which its facilities are adapted; or it may mean a

division of the cases to be dealt with, each agreeing to leave entirely to the other certain classes of individuals or families whose needs are to be studied and adequately met by the agency to which they are assigned.

One of the simplest forms of co-operation is that between the church and the relief agency secured by either directly from the other in the case of a given family, or secured by the agent of the charity organization society from both. In this co-operation material needs should be supplied by the relief agency, and the church should provide the necessary spiritual oversight and the necessary formative influences for the children, and, if necessary, reformatory influences for older members of the family. It sometimes happens that the family has no need of reformation, that it contains within itself all the necessary resources for education and training, while the financial income alone is lacking or insufficient. Even under such circumstances the companionship of new friends may not be amiss; consolation in sickness or trouble, encouragement in periods of unusual difficulties, enlargement of social opportunities, may all be entirely appropriate.

But in most cases, besides this agreeable and comparatively easy form of friendly visiting, there will be a need for the performance of sterner tasks. Habits of intemperance, shiftlessness, and foolish expenditure will need to be broken up. Downright ignorance and stupidity

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will need to be overcome. It is necessary to give wise counsel concerning employment, and to suggest readjustment of domestic arrangements. Such suggestion and instruction from one who has succeeded in life proffered to those who are less successful might easily become an impertinence, and would ordinarily be resented, except from those who are already on an intimate footing. Application for assistance, however, when made either to an individual stranger or at the bureau of a relief agency, is in itself a confession of complete or partial failure in the industrial struggle, and, although it may be accompanied by no personal fault, it opens the door for demanding complete confidence as to all the circumstances which have caused such partial or complete failure. Such application is ordinarily made for the first time only at some crisis in life which makes confidence easy, sweeping away the ordinary barriers of reserve. The friendly visitor, whether supplied by the church, or directly by the charity organization society, must appreciate the value of such opportunities and utilize them to gain an insight into the source of the new neighbor's troubles, laying here the foundation for helpful personal relations which are to be continued until the causes of the dependence have been removed, if they are removable, or until the plan for supplying any necessary deficiency of income shall have been thoroughly worked out and put into successful operation.

The working out of such a plan involving, as we have seen, investigation and co-operation—of which one element should always be friendly personal interest, and another oftentimes temporary or continuous material relief—the working out of such a plan and carrying it through with the aid of the friendly visitor, of the relief agency, and, not least, of the family or individual to be helped—the working out of a definite plan for meeting the precise difficulties to be overcome, and the long continued personal oversight which such a plan involves, is what is meant by the organization of charity, and it is the peculiar task of the charity organization societies, or of the relief societies and individuals who do their work on behalf of the needy in accordance with the principles of organized charity.

**Efficiency
of Help.**

One axiom upon which it has been necessary to insist far more strongly than to reasonable people would seem necessary is that relief must be efficient and adequate. Indiscriminate almsgiving practiced through the centuries seems to have obscured certain elementary and extremely obvious truths. That giving money or the necessities of life, without return, to persons who are leading vicious and useless lives is in effect manufacturing vice and degradation; that it is a travesty upon the name of charity to give a dollar which by barely sustaining life for a short time outside a suitable institution will frustrate the efforts which

friends already interested in the beneficiary are making to induce him to accept decent shelter and provision of the necessities of life within such an institution; that the giving or withholding of relief should be decided primarily with reference to its probable effect upon the one to whom it is given, and that relief should not be given which is directly harmful, in the vain hope that it will in some way promote the personal salvation of the one who gives; and, finally, that charity remains a duty even though one may have made many mistakes in its ministrations, are among these elementary truths.

It is far easier to drop into slipshod methods of administration than to maintain a high standard of real efficiency. It is easier to decide to give half a ton of coal to all of the "deserving" families making application for it than to deal intelligently with each family, giving in some instances, when it is right to do so, several tons of coal, and in other instances merely a bucketful until other and really adequate means are found of relieving the real or apparent distress, and instill others, where it may be done without too much danger, leaving the applicants to learn by personal privation, the necessity for saving from even a meagre income sufficient for the purchase of fuel and of other necessities. When the city gives a pension of \$50 a year to all of the indigent blind who have resided in it for two years, it affords a shining example of inadequate re-

lief. The indigent blind can no more be thrown into a general class and treated in a wholesale manner than can the indigent who have lost one eye or those who have failed in the management of fruitstands. The principle upon which the charity organization societies insist is that relief must be adequate in amount, however large the number of persons or agencies that must unite to provide it, that it must be adapted to its purpose, for example, not consisting of broken food, if the need is for a shovel to enable one to take work; that the miserable habit of finding petty excuses for acceding to the wishes of the applicant against the real judgment of the one who makes the decision must be absolutely abandoned. A case record which fell into the hands of the writer recently tells the story of four generations of dependency caused directly by the character of the persons constituting the three generations which had reached maturity. An agent, to whom these facts were or should have been known, calling at the request of some citizen who had referred the case, gave groceries upon the first visit, entering upon the record, "family seems unworthy. Gave groceries because family lives in basement and father attempts to provide otherwise." There was no explanation of what "otherwise" meant, but it could truthfully mean only otherwise than by honest labor; and the action of the visitor is another instance of inadequate relief.

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